

# AN ANSWER

TO

16.

A scandalous Paper, lately sent to the right  
Honourable the *Lord Mayor*,

Touching a late Dispute intended by the  
Anabaptists with the Presbyterians.

AS ALSO

A brieve Discovery of the grosse mistakes  
and confused puslements of Anabaptistickall spirits  
in the point of Rebaptising, according to Mr. *Salmarsh*,  
in some late exceptions here recited.

WITH

A Reply to the main Arguments of *F.C.* the  
great Anabaptistickall Champion, by a well willer and  
daily desierer of a happy settlement of  
Truth and Peace.



*for. 28.* LONDON,

Printed for T.B. 1656.

# AN ANSWER

18

TO

A scandalous Paper, lately sent to the  
Honourable the Lord Mayor  
Touching a late Dispute  
As regards with the Corporation.

AS ALSO

A brief Discovery of the gross mistakes  
and errors contained in the  
late point of the Corporation  
in former cases.



Printed by J. Smith, at the  
Printers to the Royal Academy of Arts,  
and at the Academy of Music, by a well-known  
daily dealer of a large quantity of  
Tracts and Books.

Printed by J. Smith, at the

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Printed for J. B. 164





## A Reply to the *Anabaptisticall* Letter sent to the Lord Mayor by a namelesse Author.

**F**irst, the Accusation therein is false, his Lordship broke not his Promise concerning the *Disputation*; For his Lordship promised, by the Accusers own confession, nothing but what the Honourable Houses should condescend unto, and since his Lordship was not sought unto in the first place before the private Disputation which was appointed, but by the multitude prevented, which they so much thronged to heare, having more pulsement, then practise in it, certainly his Lordship upon mature deliberation, well considered the many ill conveniences, which might insue, upon such a thronged desirable Disputation on your part.

Secondly, Your spreading of your hopes to get the day of your desire, which was spread as you say, 30. or 40. mile, might upon the same ground as the former was, have prevented you if the multitude of City and Country could do it, and happy were it for both City and Country if there was not so much needlesse dispute and so little practise, which questionlesse his Lordship well perceives.

Thirdly, Concerning his Lordships publishing an adjournment of the Disputation to a convenient time, his Lordship declared sufficiently that it was but untill he should receive the pleasure of both Houses about the same.

Fourthly, Your taxing of his Lordship to turn your enemy by approving of the Remonstrance: for answer unto which though something therein may be excepted against, yet it was done doubtlesse upon a mature advice & to as good purpose as your disputation might have proved: And if so many thousand eyes looke upon his Lordship only as the furtherer of such a Disputation, though the same eyes look another way, his Lordship need not much to waigh that matter.

Fifthly, Whereas you conclude that the Clergie and his Lordship having debated the matter suspect the truth of their cause and their own ability as not daring to shew their faces in the open field, I am perswaded

ded rather the needlesnesse of the Dispute and those far fetcht pretences of yours, diving more into a circumstance then a substance, prevents the same, your own Weapons abroad sufficiently discover your skill to be no such Master Fencers as you pretend, and though seven Churches can joyne in one for a Confession, it is most certain all the seven are not able to establish one of those seven, though the least Congregation, into a practise of what they could all joyn in one to confesse.

In the sixt place whereas you remember his Lordship to be tearmed one of the builders of Sion, questioning whether it be Gods Sion or the Synagogue of *Scotland*, and as you lay plainly, that it is out of question that the rule of Gods word should be all our rule for *Practise*.

Stand to your word (*Practise*) and then what practise do you mean, if by Practise you intend Baptisme of whom you please to bestow it upon, you must either prove Baptisme to be of more account then *Paul* makes it, or else lay by this your mention of Practise.

Lastly, to sum up all your perswasions, insinuations and invectives, expecting to obtain your desire in a publique Disputation, rebaptising being found of no concernment to a Christian life, and so plain disagreeing to circumfission for person, time and place, doth sufficiently satisfie those that are not so much taken up with circumstantiall disputes as recall practise in Life and Conversation, which in many by this meanes is much abated and eclipsed to that once they were, and if yet you stand in need of more work, cleare those exceptions which Mr. *Saltmarsh* hath laid down, and there you shall find work enough to settle some that more nearly concern you, and not thus to looke abroad for such a publique Disputation.

And thus leaving that Letter of false accusation, I shall give you in the exceptions of Mr. *Saltmarsh* against Rebaptising in his *smoke in the Temple*, page 10. &c. some of which I have here inserted with little alteration.

1. That Anabaptisticall Disciples cannot so baptise as the first did, because they are not so gifted and qualified as the Disciples of Christ and the Apostles were.

2. That there was never any one Disciple in all the new Testament, that did baptise by way of Authority, but he was able to make out the truth of his calling and dispensation, either by Miracles, or Gifts.

3. Those ought not now to Rebaptise that take it thus upon them, unlessse they could give out the Holy Ghost with it, which they cannot doc.

4. That



That the Churches where Rebaptising is used where they pretend most full and pure practise of ordinances, yet have no greater gifts then other Churches. But more particularly now to the main Arguments of one of the chiefe of their Champions.

1. He argues thus: *That which God hath joyned together no man ought to separate, But faith or dipping according to the originall no man ought to separate.*

1. Reply, *Though the major be true, yet the minor and the Argument are both false,* for faith and baptisme are not inseparably joyned together, though the Apostles were sent to preach and baptise all Nations, *Math. 28. 19.* yet many afterward fell and perisht in unbelieve; And on the contrary many have gone to Heaven that were never baptised, for we are all the Children of God by faith in Christ Jesus, *Gal. 3. 26.* and Baptisme is not here annexed, and although a man be baptised or dipt, if he believe not he shall be damned: All Christians or Saints are not made so by Baptisme, but by another worke.

2. Reply, *By this Argument none now should be baptised untill they were able to worke signes which Christ said should follow those that did believe,* *Mark. 16. 17.* And if you will grant signes or miracles are ceast, so also is the spirit of discerning who are believers.

But in the next place he cites the decree of Pope *Inocentius* the third, and the decree of *Gregory* to prove baptisme Antichristian.

To which for answer, know that we have a far better ground, 1. because they belong to the Covenant, *Gen. 17. 7.* Secondly, they are called holy, *1 Cor. 7. 14.* Thirdly, which is most of all, they are redeemed by the blood of Christ, *Jo. 11. 52.* And lastly, The Apostles practise sufficiently settles us, who baptised whole Households, *Acts 16. 33.* and yet none can affirme that all were believers in the household, nor prove no Children to be there. And upon this practise of the Apostles it is, that so many of latter as well as former godly Divines have practised this.

And as for the Covenant in respect of the seales of Circumcision and Baptisme, you and the rest which would make it but an outward seale, are much mistaken, for it is an everlasting covenant, *Gen. 17. 13.* and though Circumcision be taken away because Christ is come, yet as *Calvin* saith, the grace of God which is the inward seale, and Baptisme is a supply thereof.

Your second Reason is, that there was a prefixt day for Circumcision, to wit, the 8. day, *Gen. 17. 12.* but no day appointed for dipping or sprinkling.

For answer whereof, know that although the eighth day be mentioned, yet the command was not absolute for the 8. day, and this will appeare plainly in the example of the Children of *Israel* borne in the Wildernesse, by the way comming out of *Egypt*, that were not circumcised till afterward, *Josua* 5. 5. upon necessity circumcission might be deferred, as the eating of the Passeeover might be put off, *Numb.* 9. 10.

Your third Reason is, that there was a precept for Circumcission to injoyn it from God himselfe, *Gen.* 17. 11. and an example, *Gen.* 24. 4. But say you neither precept nor example in Scripture to baptise infants.

For answer, there is a precept where both young and old are to be baptised, in *Acts* 2. 38, 39. *Be baptised every one of you* (saith *Peter* there) and to encourage all he is most expresse, and tels them the promise is made to them and to their seed, and to those whose children were afar of even to as many as the Lord our God shall call: And there is also an example *Acts* 2. in the Infancie of the Church, where in one day three thousand soules were added, which received the outward seale of Baptisme, verse 41. and the Children could not but partake of the same outward Priviledges with them.

But to proceed, Argument 2. you argue thus; *That which is not of faith is sin to the Church, or that person that doth it: But the Baptisme of Infants is not of Faith, Ergo a sin.*

For answer whereof, to prove Baptisme to Infants that are believers children to be of faith, against you thus;

In the 19 of the *Acts* *Paul* tels the Disciples at *Ephesus*, That *John* baptised, saying; that the people should believe and repent on him that should come after him, verse 4. this was a command which he gave to those that were very ignorant, and had not learned whether there were a Holy Ghost or not, verse 2. though afterwards *Paul* laid his hands on them to declare that they were baptised in the name of the Lord *Jesus*, and they received the Holy Ghost, and thus these children of those believing Parents being of the holy seed have right to Baptisme, *Acts* 16. 33. But to answer your Reasons as you call them.

1. Say you, *but Baptisme puts Infants of believing Parents, into a state of grace and Remission of sin before calling.*

By which reason your owne Testimony is fully against you, proving formerly that Baptisme hath no such Prerogative.

Because



Because it is only the Election of Gods own purpose and grace, before the world began, that puts us into this state of grace, which is manifested unto, and confer'd upon some before Baptisme, *Acts* 8. 36, 37. and upon others after Baptisme, *Acts* 19. 4. Baptisme being only the outward Seale of the Church, and the work of grace upon the spirit, the inward seale as is formerly proved.

2. Baptisme constitutes the Infants of believing Parents members of a visible Church, for if believing husbands do not keep out unbelieving Wives, then are not their Children unclean, in such a sence as to be deprived of entrance into the Congregation. *1. Cor.* 7. 14.

3. Your next reason in substance is answered already concerning the Covenant of grace to be the inward seale of Gods Elect, and Baptisme only the outward seale of the Visible Church, whose Members not being elected cannot be saved, but must needs fall away and make a mock at Christ, *Heb.* 6. 6. and only those that have the inward seale they being baptised into Christ, whether Jew or Gentile are heires of Heaven, according to the promise, *Gal.* 3. 27, 28, 29.

4. Your Reason is not sound, for none is so unwise to think grace is intail'd to generation, but to regeneration, for it neither doth nor can follow that all that are baptised shall be saved, the contrary being already proved, and God is as well able to give Infants an habit of faith, so far to make them capeable of Ascending to Heaven, if they die in Infancie as well as men and women, and therefore is it that to such belongs the Kingdome of God.

5. The further you go the more you erre, where you draw false conclusions.

First, That all baptised persons are saved.

Or secondly, That some being in the state of grace may fall away afterwards, and thus by your diving into an obscure nicety, you race the foundation of Religion.

6. But now you undertake to prove, that baptising of Infants opposeth the Kingly office of Christ in faith and order, for proove whereof you cite *Math.* 15. 16. wherein Christ requires every one that is baptised to be a believer, unto which I answer it is most certain, and in the sight and account of God none have a right to Baptisme but believers, yet this is not in the power of men to distinguish believers from unbelievers, and therefore according to that of *Matthew* 28. 29. where  
you

you read the place, *go teach and make Disciples*, and that this must be done by baptising, and then teaching, so that Baptisme in the first order is not opposed.

But to your third Argument, wherein you argue thus; that consequence which is upheld by the tradition of men, is destructive to the institution of Christ; wherein you abuse the Practise of those whose sufficient warrant from Scripture though you all carpe at never so long, yet can never clear, your endeavour being to make the priviledges of the Gospel to the Children of believers, so far short of what the *Israelites* under the Law did enjoy.

And thus forgetting the settlement of peace in the Kingdome, you make the breach very wide, opposing and interrupting a Reformation covenanted for and so much endeavoured after by all those who desire to live in a conscionable obedience to the plain discovery of Gods holy will, clearly laid down in his holy and sacred Word: whose desires and bent, are set to further that work which the wise master builders now have in hand, daily importuning the throne of grace, that the work may be so carried on, that all those that desire to live a holy life in all godlinesse and honesty, may obtain the desire of their soules, and the great endeavour of those whom they have intrusted to carry on that work; who have managed all things so in Church and State, as none can have cause to say or gain-say their wisdome, in an all mighty power assisting them, and the great God of Heaven and Earth perfect his work and praise in this our Sion, so that at the last we may have cause to say, blessed is he that prospered his own worke, and thus gloriously perfected the same, *Amen, Amen.*

**FINIS.**



17

# THE CASE OF

*Mainwaring, Hawes, Payne and others,*

Concerning a Depredation made by the  
*Spanish-West-India Fleete*, upon the  
Ship ELIZABETH.

*Restitution sought in Spayne; Justice denied; and  
thereupon, according to Lawe, Justice Peti-  
tioned of the Honorable Houses of*  
PARLIAMENT.

In which is prayed, That (out of 50000. l. Deposited in the  
PARLIAMENTS hands, in lieu of Plate and Mer-  
chandize by them formerly arrested) Satisfaction may bee  
made.



*for 29. London*

Printed Anno 1646